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first to last the book thus displays sure intimacy and hard scholarship. The author has been unsparing, almost merciless, in documentation, the footnotes and bibliographies forming probably not less than a fourth of the entire text. It is inconceivable that some errors of fact should not have crept into this encyclopedic notation. Mr. Higgs's alert vigilance has called attention to a curious slip as to Cantillon. But, as this distinguished critic himself adds, the mere mention of such possible lapses almost suggests hypercriticism.

Impressive as is the work throughout, probably the section dealing with the rise and growth of the sect will be read with keenest enjoyment by the general student of doctrinal history. Just as in England, the middle decade of the eighteenth century saw in France the beginning of systematic economic thought. In 1748 appeared Montesquieu's *L'Esprit des Lois*; a year later came Rousseau's *Discours*. In 1750 Mirabeau published his *Mémoire* and in 1752 the first volume of the *Encyclopédie* and the initial number of the *Journal Economique* saw light. Then followed a period of direct contact with English thought, in train of that more subtle influence of Locke, Shaftesbury, Warburton, which Oncken and Bauer have before noted. In 1752 the *Journal* began to publish regularly extracts from English papers; Secondat translated Josiah Gee's *Trade and Navigation*; Forbonnais abridged King's *British Merchant*; Butel-Dumont adapted John Cary's *Essay*; Gournay translated Child and Culpeper; Danguel took inspiration and matter from Tucker's *Brief Essay*; and publishers vied in successive issues of Hume's *Essays*. Finally, Cantillon, even in Turgot's time, was ranked with Montesquieu among the founders of the new science. In 1756 Quesnay published his first economic work and with it the history of the Physiocratic movement in France begins.

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*Die gegenwärtige Krisis in der deutschen Volkswirtschaftslehre.*

By LUDWIG POHLE. (Leipzig: A. Deichert'sche Verlagsbuchhandlung. 1911. Pp. xvi, 136. 2.50 m.)

"Today it is a widespread practice in German economic science not merely to set forth the facts and investigate their relations, but also to weigh them and criticize them from the standpoint

of fixed moral-political ideals." This is the burden of Professor Pohle's *Betrachtungen*. Economics must be divorced from its political tendencies if it is to be a science, is his plea. German economics, he says, can hardly be called a science, because it lacks systematic coherence, and this is largely due to the infusion of ethical pseudo-theories by the *Kathedersozialisten*, especially Schmoller and his school. More specifically, he mentions (1) a lack of system and clearness in German texts; (2) a deficiency in impartial treatment of facts (e. g., tariff); (3) an overvaluation of state activity (e. g., in ascribing to it higher wages and shorter hours for labor); (4) injustice to opposing views, as those of J. Wolf, Ehrenberg, and himself. He attacks the *Verein*—of which he is no longer a member,—citing illustrations of its political ends. Its members, he charges, seek not to explain trade-unions, but to justify them. Brentano and even Phillipovich come in for some criticism.

The situation is the worse because the "Socialists of the Chair"—an appellation Professor Pohle uses constantly—dominate in the universities and high schools. They control the admission of privat-docents and largely determine the election of professors. The author sees danger in a lack of stimulating freedom and clash of ideas.

The pamphlet gives an interesting view of the conflict between the historical and the neo-classical schools in Germany, and presents some acute criticisms of the methods and conclusions of the former group. Especially pertinent is the insistence upon technical improvements and the opening of new lands as important elements in improving wages and conditions of labor; and also the warning that economic science cannot set up to be a cause and a sanction for political policies. Professor Pohle, however, clearly goes too far in denying the economic peculiarities of labor and organized labor and in holding that trade-unions are like monopolies of capital. Also he denies the effectiveness of legislation in establishing shorter hours in too sweeping a fashion. To the reviewer a golden mean seems possible. Undoubtedly the ethical "too much" and "too little" are used in excess in German economics; but is it not, for example, possible to ascertain a scientific minimum for wages based upon physiological and chemical data?

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